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"Set not your affections on things that are in the earth, but on things above, where Christ sitteth at the right hand of God."—Col. iii. 1, 2.

This is a most important and searching text, and must be by which we may try our hearts, for "If any man love the world, the love of the Father is not in him."

How many of us can say with all humility, but with sincerity and truth, I love not the world. I speak not of those whose days and hours are given to the pursuit of pleasure, or wealth, or fame: and who boldly avow that they love the world and the things of the world, and look for no higher joys than what the world can give them. But are there not many who profess to "seek a better country, even an heavenly," who profess to have their "treasure in heaven" and to be "dead to the world?" are there not many such who cling to the earth and love its perishing possessions, and feed on its fading hopes and its flattering prospects, even as *they* do who profess to aim at nothing higher, to love nothing better? But O, let these remember, that "If any man love the world, the love of the Father is not in him."

And let us all try ourselves by this test. What do we desire? For what are we seeking? The world, and the things of the world, or "glory, honour and immortality, by patient continuance in well doing?" Let us ask ourselves this question in the secrecy of our own chamber, lifting up our hearts to Him who is "greater than our hearts, and knoweth all things," to "search and try us, and see if there be any evil way in us." It is a question of no trifling importance, but as momentous as our eternal destiny, involving the very life of our souls, for "If any man love the world, the love of the Father is not in him."

and crownless in her voiceless wo,"—"a marble wilderness,"—and "lone mother of dead empires,"—is in its primary idea of a decayed kingdom personified as a "woman forsaken and grieved in spirit," but an eloquent paraphrase of the opening of Lamentations: "How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary! she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her: they are become her enemies."

Again. I know you greatly admire the same poet's "Ode to Napoleon." Do so; but admire also Isaiah's ode on the fall of Sennacherib, the Napoleon of Babylon: and observe too, that independent of a general resemblance throughout in point of structure, Lord Byron's first and finest stanza is altogether derived from the prophet.

> "'Tis past,—but yesterday a king,
> And armed with kings to strive,
> And now, thou art a nameless thing,
> So mighty yesterday.
> Is this the man of thousand thrones,
> Who strewed our earth with hostile bones,
> And can he thus survive?
> Since he, miscalled the morning star,
> Nor man, nor fiend, hath fallen so far."

"He who smote the people in wrath with a continual stroke, is persecuted and none hindereth. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken nations! They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble; that did shake kingdoms; that made the world as a wilderness?"

The chariot of Carmala in Southey's "Kehama," will remind you of Ezekiel's sublime vision of the wheels and cherubims: and the "winged hands, armless and bodiless," which bear the magic globe into the cave of Loriatte, will also remind you of the hand which brought the roll of a book to the prophet, and of the hands which he discerned beneath the wings of the cherubims.

The mantles—

> "White
> As the swan's breast, and bright as mountain snow,"

in which Kailyal and Ladurlad are arrayed, as alone enabling them to pass the fiery flood which interposes between them and the throne of Yamen, will suggest to you the scripture metaphors of "the wedding garment," and the "fine linen, clean and white, which is the righteousness of the saints." In one of the prose passages of this fervent and golden hearted historian, as well as poet, the crowning charm lies in a descriptive phrase which frequently occurs in the Bible.—"As the soldiers were carrying him Sir John Moore slowly along, he made them frequently turn round that he might see the field of battle, and listen to the firing; and he was well pleased when the sound grew fainter. A spring wagon came up, bearing Colonel Wynch who was wounded: the Colonel asked who was in the blanket, and being told it was Sir John Moore, wished him to be placed in the wagon. Sir John asked one of the Highlanders whether he thought the wagon or the blanket was the best? and the man said, the blanket would not shake him so much, as he and the other soldiers would keep the step, and carry him easy. So they proceeded with him to his quarters, at Corunna, *weeping as they went.*"†

Campbell's expression—

> "Her march is on the mountain wave,
> Her home is on the deep,"

will remind you of the Psalmist's—"Thy path is in the sea, and thy footsteps in the great deep." When a poet said that the Apollo Belvidere appears to have shot the arrow "less by an effort than a command," he expressed a sensible idea, worthy the deep [illegible] Habakkuk [illegible] through the chapter, and forms a sustained and splendid allegory.

Lord Byron's "Darkness," and Campbell's "Last Man," striking as they are; even Shakspeare's description of the "cloud capt towers and gorgeous palaces," passing away "like the baseless fabric of a vision," may bring to mind, but cannot for one moment compare with the following passages, for lonely, desolate grandeur: "I beheld the earth, and lo, it was without form, and void: and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man; and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness: and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."* "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."† But I must check myself: to notice every similarity, still more every scriptural beauty, would swell my letter to a volume.

*Jeremiah iv. 23, 27. †Revelation vi. 13, 17.

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For the Philadelphia Recorder.

CONCLUSION OF A SERMON *preached in Long Acre Chapel, by the Rev. J—— S——.*

"I have yet one word to say, which how to say, I know not—it is of myself.

"I have just been describing my own case. I am a monument of mercy, if ever there was one, raised up in this place—and I would fain tell you so, because I think it would be to the joy of some of you and the encouragement of others. The Lord has also done great things for me, and I would that He should have the glory of it. About seven years ago, I came into this chapel, brought hither by an extraordinary providence of God, ignorant of the truth, or at best having known it only in the letter, and that very imperfectly. Here I heard what I never heard before, and felt what I never heard before, and what passed in my mind I cannot ascertain so as to describe it to you. All I can recollect is that I experienced, if ever man did, the mighty power of the word of God, which is "sharper than any two edged sword." Mr. Cecil was the preacher, from these words of Isaiah xxvi. 3. "Thou shalt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." And though the word distilled like dew, yet indeed, it was mighty in operation. I was overpowered by it, it was too much for me to bear, (but it is better to say too little than too much on such a subject.) I went away with my heart awakened, and my affections put in motion toward a new object, as by a new spring—I confessed that God was in this place of a truth, and I advised all whom I knew, to come and hear the Gospel that was preached here. I had before often wondered what had kept this great city from a destruction like that of Sodom—but when I had been in this sanctuary, I reckoned that the ten—the twenty—the fifty were to be found, for whose sake God would not destroy this city.

"Such was the effect of that one sermon. Of my own scheme of life before this time,—how I had laid myself out for the world—and the ways which the Lord took to make me sick of the world—and how he put me upon seeking after him, and that true happiness which was [illegible] to be found in him—and now [illegible] of God. I was be[illegible] the law [illegible] rest upon

are abundantly satisfied with the pleasures of thine house, and thou givest him to drink of thy pleasures as out of a river'—what remains, but that you join with me and say, 'Bless the Lord, O my soul, and all that is within me bless his holy name."

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OBSERVATIONS ON INFANTS' SCHOOLS.

The following extracts from a valuable Tract of Dr. Mayo's, on Infants' Schools, appear every way deserving of general perusal; they are therefore transmitted to the Christian Guardian with the hope that their appearance in its pages may promote in some degree the education of the infant poor. V.

An Infants' School, assembled in an airy and commodious apartment, provided with pleasing materials of instruction, and under the able superintendence of a kind and judicious mistress, presents a scene, which can scarcely fail to interest and delight the visitor. But duly to appreciate the blessings it conveys, he should be able to compare the happy, docile, affectionate infants with the quarrelsome little beings which throng the courts and allies of a densely peopled city. Where the houses of the poor are [illegible] class, the moral disease assumes a somewhat mitigated form, and the salutary agencies of Christian benevolence are enabled to cope with, and alleviate the evil. But there are some districts, set apart and doomed to hopeless penury, in which an unmixed horde of the lowest poor, corrupting and corrupted, exclude by the very intensity of their need the means of their relief. The parents busily engaged in their laborious avocations during the day, suffer their children to wander through the street, exposed to all the dangers of a crowded city, and instructed by the older children in the arts of pilfering and gambling, and in all the demoralising practices of low-bred idleness. Or if confined within the precincts of their wretched dwellings, they must be consigned to the care of an elder sister, (whose tender age rather demands protection,) who, untrained to patient forbearance, and incapable of prudently exercising authority, now vents ill-temper in blows that irritate without subduing; now stimulates, by ill-timed indulgence, the perverseness which she vainly tries to soothe. Meanwhile to no one is instruction given; and the very advantages which benevolent institutions have provided for the elder children are frequently lost to them, through the necessity of their watching over the younger. Were an infants' school to offer its timely aid—the mother liberated from that charge with which she encumbers the elder child, without altogether relieving herself, might pursue domestic employments without interruption, or go out to labour without anxiety; the elder children might avail themselves of the advantages of our National or other daily schools, and the younger ones be sheltered, instructed, and delighted in the public Nursery.

It has been objected to infants' schools, that they oppose the order of nature which assigns to the mother the first instruction and care of her child. But does that state of society, under the influence of which the poor of large cities are placed, so far preserve in itself the character of nature, as that this order really and effectively operates among them? If penury, with all its hardships and all its privations, still left to the mother the power of educating her children as they ought to be educated; if it were found on close and accurate investigation, that with the opportunity was coupled, in the majority of cases, the disposition to educate them, then would I admit, that Infants' schools were not only a needless, but a mischievous institution; needless, because the means they profess to furnish already existed, and mischievous because to exempt the poor from duties they [illegible]able and willing to discharge, is to rob them [illegible] opportunities of moral developement for [illegible]s, and to dry up the sacred source of [illegible]in their hearts. But if this do[illegible] be not carried on; in fact, if [illegible]'charged and these moral [illegible]n I contend, there is [illegible] plea for Infants'

[illegible]ration of [illegible]ental [illegible]his

An Infants' School then must be an Institution essentially moral; that is, it must seek moral ends by moral means. Wheresoever the moral end is not regarded as the primary object, wherever the acquisition of knowledge is practically made of the first consequence, there a fundamental defection from its principles has appeared. Wheresoever reliance is placed on other human means than the moral influence of the master on the children and the moral influence of the children on each other, there the Infants' School System is abandoned.

If higher than all earthly views be their object—to rest these principles on a surer basis, to sustain them with purer motives, and to animate them by loftier hopes: if it be their aim to kindle gratitude to God, and love to the Redeemer, and to throw the purifying and softening influence of Christian sentiments over the heart; then must they seek, and diligently seek, for one who, deeply imbued with Christian affections, and feelingly alive to the importance of his or her work, will zealously devote himself to this interesting and important avocation.

Nor let it be thought enough to have discovered a suitable agent and fixed him in the [illegible] must be fostered, lest his warmth decline into comparative indifference, and his exertions degenerate into lifeless routine. His interest must be sustained, his devotedness confirmed by the interest which the patrons of the school evince by their practical acknowledgment of the importance of the cause.—*London Ch. Guardian.*

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EXTRACTS FROM MELANCTHON.

Taken from Scott's History of the Church of Christ—Vol. ii. part 1, 1823.

Scenes of warfare and ambitious conflict, where the minds of men are kept in a state of constant excitement, and the affairs of religion are controlled by mere secular characters in subservience to their own selfish desires, must be deplorably unfavourable to the growth of piety. "The fruit of righteousness is sown in peace of them that make peace," and we cannot be sufficiently thankful for a settled state of society. At the same time let us take care that we do not abuse the repose and the opportunity it affords us, to become in another way "mindful of earthly things," and to seek our rest and portion here below. Still, however, we may trust, that at the period under review, many pious pastors were feeding their flocks, and many humble souls were trained up for heaven, at a distance from the din and bustle of the transactions which fill the page of history. The correspondence of Melancthon furnishes us with the most pleasing traces of this kind, that we are acquainted with, for the whole era of the present volume as far as it relates to the Lutheran Church: and from his writings we shall now proceed to lay several extracts before the reader.

On peace in the Church.

On two contending pastors at Zwickau, he pathetically urges the cultivation of harmony and mutual affection: and thus beautifully describes the effect of peace within the church in troublous times. "Under all troubles, public and private, it is an unspeakable relief to the hearts of men to see the church where they live in a state of tranquility. The mind of man chiefly finds repose in prayer to God, which is greatly hindered and interrupted where discord is even within view. Now since public calamities at the present time greatly afflict numbers, it behoves every pastor to keep his church as much as possible, like a safe harbour, in which the distressed people may take refuge, and be refreshed by communion with God." Referring, therefore, to the disagreements of these persons, which had but trifling causes, and yet were of very dangerous tendency, he acknowledges that he and his friends had no authority to dictate: they assumed none; yet they ventured to express their grief at what they heard, and to entreat, that though each thought his cause just, they would both waive their rights for the good of the church. Let one impose less, and the other be willing to bear more, and if the one would not yield, let the other do [illegible] and not think it dis[illegible]

For the Philadelphia Recorder.

INTEREST OF LADIES IN THE CAUSE OF TEMPERANCE.—No. 1.

A society has recently been formed at Whitesborough, New York, by the middle aged men for the promotion of temperance. The whole number in that place that have subscribed to the principles of entire abstinence at the formation of the society, including the society formed at the same time by the young men of 120 members, is 400. Many others adhere rigidly to the principles of the society, but choose to defer subscribing until further reflection.

Two hundred and forty of the most influential ladies in the village, have evinced their deep and long felt conviction of the threatening aspect of intemperance, and their decided concurrence with the measures in train to check its ravages, by very promptly becoming members of the society of the middle aged.

Are there not thousands more in this land of boasted philanthropy, of mothers and daughters in Israel, who will go and do likewise? Will any one doubt the expediency of the co operation of females in a cause like this by a recorded enlistment?

Africa, Greece, and a pagan world, present dark pictures of human wo. When some of the outlines of this picture are but feebly drawn there is a throb of excitement; Avarice is ashamed of her grasp, and opens her coffers—Sacrifices, Labours, and prayers are ready to be offered—Sympatay and benevolence pour out their tears and charities in one common torrent.

A spirit thus moved all command. Anathemas would be ready to burst from every ruffian clan upon the monster who did not feel for suffering humanity, whether under a vertical sun, [illegible] males so promptly lend their aid in behalf of those who are separated from them by oceans and continents or trackless desarts? Because it is the mitigation of human wo, and the principles of humanity and the gospel, make the claim as urgent upon females as males. And have the intemperate no woes to mitigate? No happiness in this life that is worth securing? But the motives to aid those in distant climes are as weighty as any that time or eternity can furnish. Are the motives to aid the intemperate of any less weight? Three hundred thousand are annually going to an early grave from the love of strong drink—going too from the very vitals of Christian community. And does humanity and the gospel impose no obligations in their behalf, and present no claims for their relief? And are not these claims as urgent upon the females as the claims of those who sink into the grave in a foreign soil? And shall patriotism and religion be moved even to tears, for those in the wilds of the west, or the desarts of the east, and yet be willing to dream over the consumption of her own vitals? May God in mercy forbid it!

Female influence, alas! can go with ascending prayer for its success—to alleviate pagan wo—and will be felt in the good it accomplishes with mighty and measureless effect to the extremities of the world—to the end of time—and as long as the soul shall exist. But oh! tell me where is the paganism that is spread out under the light of the sun which has so dark a hue, as that which wittally draws a veil before the clearest beams and blaze of truth—and by a deliberate suicide of body and soul, deliberately shuts out its calls for ever? And where in the Universe, I would ask, shall the pen or pencil find a colouring sufficiently vivid to delineate the lesbest features of such a picture?

A Friend to Church and State.

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

Exertions to convert the Lapmarks, the last European Pagans.

When the Lapmarks were annexed to the Swedish crown, the government endeavoured to make Christians of their inhabitants. They were forced in several places to submit to be married by priests, and to bring their children to be baptized; they were taught to kneel before crucifixes—and this was all their Christianity. King Gustavus I. subsequently sent priests among them, and even built them a school in the town of Pitea, in West Bothnia. Charles IX. caused churches to be here and there erected in these extensive provinces; Gustavus Adolphus had Lapland school books printed for them; and Queen Christiana furnished them with regular and permanently resident ministers. All these measures, however, were so imperfectly executed, as to prove inadequate to the desired effect. Owing to the diversity of Lapland dialects, very few persons understood the language of the school books; and, on account of the [illegible] of the country, which, at the commencement of the present century, was [illegible] But the inflexible perseverance of a private individual accomplished more than that sovereign. Thomaston Westen, a minister of the diocese of Drontheim, whose parish lay contiguous to the chain of the Kiolian mountains, spontaneously relinquished his tranquil life, and went forth among the heathen to proclaim the word of the Redeemer. Supported by the government, he erected churches and schools, and founded at Drontheim a seminary of future messengers of salvation. At his death, in 1724, Finmark had already three churches, two meeting-houses, and two schools; and Nordland two churches, twenty meeting houses, and eighteen schools. There were also two schoolmasters and missionaries for the heathen in the province of Drontheim.

Several churches and schools have been since built there. Lapland has at present thirteen principal and ten filial churches, and seven schools. Lutheran hymn books, catechisms, edifying tracts, explanations of the gospels, and of the Bible alone three translations have been printed in the language of the people. The exertions of the Evangelical Society of Sweden established at the commencement of the year 1808, have been particularly meritorious; and not less so those of the Swedish Bible Society of Stockholm, instituted in 1816, with its auxiliary societies at Gottenburg, Lund, Westeras, Wisbye, Skara, Wexio, and Nerike. It is required also that there shall constantly be twelve young men in training, at the expense of the king, for preachers among the Lap-Fins.

The ancient northern paganism is far from being yet exterminated among these nomadic tribes, any more than among their neighbours, the northernmost Fins, who like them rove [illegible] dish Bible Societies, however, those of Russia assiduously exert themselves for the diffusing of the most ancient records of Christianity among the Russian Laplanders and Fins. In 1815, nearly seven thousand Bibles where distributed among the latter: and thus we may confidently anticipate, that there also the human mind will in due time be elevated to its proper dignity.

V. Shaberl.

EXTRACTS

From the Candidate for Confirmation Self-Examined.

OF FAITH IN GOD AND JESUS CHRIST.

Question 1.—Do I truly believe that God is the fountain of all good?

Q. 2.—Am I resolved to pray to him, to give him thanks, and always to speak of him with reverence?

Q. 3.—Do I desire to think of him, and to put my whole trust in him, both in temporal and spiritual troubles?

Q. 4.—Am I convinced that by nature my heart is evil and deceitful above all things, and desperately wicked?

Q. 5.—Am I thoroughly persuaded, that, liable to the wrath of God, and unable to restore myself, Christ Jesus, the Son of God, made an atonement in my behalf, by his sacrifice and sufferings on the cross?

Q. 6.—Do I believe, that those who do not lay hold of his mercy, must suffer the wrath of God in their own persons?

Q. 7.—Am I purposed to fly for salvation only to the merits of my Saviour, and to do what, under my circumstances, I believe that he would do?

Q. 8.—Do I believe that Christ has gone in human nature into heaven, there to intercede for the pardon of my sins, and reception to eternal life?

Q. 11.—Do I know, that in baptism I was dedicated to the Holy Ghost, the Lord and giver of life, who is with the Father and the Son, one God?

Q. 12.—Am I determined always, and especially at this time, to ask the aid of this Holy Spirit, to guide me in all truth, and to fill my heart with heavenly affections; and so to order my life that I may not offend him by any known sin?

Q. 14.—Do I desire to treat all Christian people with love and charity, as members of that body of which Christ is the head; and to do to others as I would wish they should do unto me?

Q. 15.—Do I hope for forgiveness of sins through the merits of Christ alone; and believe that the goodness of [illegible] repentance?

Q. 16.—Do I purpo[illegible] constant watchfulne[illegible] shall be a resurrec[illegible] just?

Q. 17.—De[illegible] death.

Q. 6.—Is it my sincere intention to honour the Lord's day, by refraining from all unnecessary labour, and by strictly attending to all the duties belonging to it?

Q. 12.—Do I firmly resolve to keep my body, appetites, and passions in subjection; to be temperate in my food and apparel; not only to abhor the vice of drunkenness, but to be grave and serious in my deportment; to suppress all impure and unchaste thoughts and emotions, and sedulously to avoid every temptation which might lad me to violate the laws of temperance, sobriety and chastity?

Q. 13.—Am I determined to make this question, "will God approve or disapprove?" the great rule by which my actions shall be governed; and never to undertake any thing which I dare not pray him to bless and prosper?

Q. 14.—Am I convinced, that without God's grace I cannot keep his commandments, and that all power to do good is from him?

Q. 15.—Convinced, that, by nature, I am amenable to the wrath of God, and that by actual transgression I am rendered guilty in his sight, do I look solely to the merits of my Saviour for pardon and acceptance, and do I love to meditate on the inestimable blessing procured for me by his most precious death and passion?

LETTER FROM MRS. HANNAH MORE.

We are indebted to the Rev. W. B. Sprague, of West Springfield, Mass. for the following extract of a letter, which he has just received from Mrs. More. The character of Mrs. M. is regarded with so much veneration here, that the report of her having been compelled, in the evening of life, [illegible] and long loved Barley Wood, excited much interest. It is gratifying to learn from herself the pious and cheerful recognization of Divine goodness with which she regards what must have been a very trying change in her circumstances.

[*N. Y. Observer.*

"The atracious profligacy of my Barley Wood servants did indeed, the moment I discovered it, forcibly drive me to quit for ever that pleasant spot. The principal gentlemen in my immediate neighbourhood came together to strengthen my resolution; one of them brought his carriage, that I might no more enter my own with an abandoned coachman; and a set of friends, equally kind, met to prepare for me a house at Clifton, of which I instantly took possession. It is an elegant house, beautifully situated. Our gracious Father, who always causes good from evil, has made the place as pleasant as it is convenient. I should be happy to show you how much I am satisfied with the change. I am surrounded with warm friends and several excellent clergymen. This is a great gratification, as I am deprived of the benefit of public worship. It has been intimated that I was suffering pecuniary distress.—This is so far from being the case, that I enjoy (thanks to a good Providence) great affluence, and am able to assist my indigent fellow creatures, as well as to carry on my two distant schools, as I am now removed from them. These Schools alone cost me 250*l.* a year. Through the mercy of God I have now carried on these schools thirty five years, and have not had less than five or six hundred children at a time. I have sold Barley Wood, the interest of which just pays for my new abode; and whereas my excellent physician, Doctor Carnch, used to have twelve miles to visit me, he is now close by me. I have had several attacks of illness since I came, in which he attended me daily for many weeks. How blessings multiply! The Almighty has been pleased to preserve me to a very advanced age, to give me time for repentance for the past and preparation for the future. Pray for me, my dear sir, that I may grow in grace, that I may not abuse the mercies I enjoy, that I may cast all my care on him who careth for me, that I may be continually looking unto Jesus as the finisher as well as author of my faith, and that it may be more and more a practical, vital, influential faith, not merely a dead and nominal faith."

LETTER FROM INDIA.

To the courtesy of the same distinguished individual, to whom we are indebted for the foregoing communication, we are under further obligations for the following highly interesting extract of a letter from Calcutta, dated 15th of [illegible] wished for, way. His health has been excellent of late."

As regards the Bishop, this is very painful news, and we may perhaps be permitted to exclaim with the Psalmist, "Help, Lord, for the Godly man ceaseth."

[*Episcopal Watchman.*

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, FEBRUARY 7, 1829.

Propriety of setting children apart to the office of the ministry.—Again would we refer our correspondents to the communication of Leighton in the last Recorder, trusting that some one of them will be so kind as to answer his three first and leading inquiries. Meantime we are about to show our own readiness to discuss the important subjects which he has suggested, by recording our views of the course which christian parents may safely—nay, are religiously bound, as far as may be in their power, to pursue, in training their sons for the holy office.

According to the olden scholastic method, let it first be stated what they *may not* do. The common sense and universal sentiment of christian society begin at length to hold in just execration, the training of children for the ministry just as they are brought up to any other ordinary occupation of life.—Children should never be suffered to entertain the shocking opinion that the ministry is like any other respectable and monied profession; or to regard their settlement in it as the regular and fixed prospect of their opening manhood. If ever it should be hinted to them what are the wishes of their anxious parents, it should always be in the most solemn [illegible] of the greatness of the charge which the heart must experience, before so holy an employment in life can possibly be undertaken. So far from positively fixing on the holiest of all earthly professions for their sons, parents should not so much as whisper or dream of such a thing, without the previous formation within them of a sound, decided, prime religious character.

Guarded by these just and necessary limitations we are prepared to take very broad and very strong ground. A pious parent may, and should what can [illegible] him if he does not? so order the religious education of all his sons, as to form in them the principles, the feelings, the whole character of real believers. They ought, whatever be their stations or prospects of life, or however many sons they may have, to consecrate them, to watch over and pray for them with unexpressible anxiety for the renovation of their hearts, and to lead them to the entire surrender of soul and body to the service of the Lord Jesus Christ. In other words, christian parents ought never to rest till all their sons are pious enough, holy and devoted enough, to become faithful christian ministers. How many, or which of them shall actually be inducted into the sacred office, let the providences of God decide. By educating their offspring for heaven, they are certainly educating them as far as the heart is concerned for the service of their Master on earth; and He will decide what station in His temple it will please Him that they should occupy.

Further than this we conceive no judicious parent can go, except to providing the best possible education in his power for his sons, until they are old enough to express their own views and to judge themselves what are the leadings of God's Providence and Spirit. Let children be literally, carefully, and earnestly educated, as immortal beings, for heaven; let such views, as teachers, professional persons, or well informed private gentlemen, may entertain of their character, be shall be made known [illegible] [illegible] [illegible]

...mestic and Foreign ...sting field of labour, ...under the supposed ...nerous allowance of ...rst year. It is very ...sing to the inability of Epis... ...pt to lend him the aid anticipated, ...brought many very disagreeable pecuniary ... The following are extracts from a ...d from him, of the date of January 5th.—

"We arrived here on Christmas eve after a tolerable journey of nine days from St. Augustine, two of which were cold and rainy. But a merciful Providence has watched over us, and we all are ... much improved. The climate, face of the country, and general character of the settlers, please me. The prospect of gathering congregations and building churches is dark and discouraging. The Missionary Society can give more than $400 ... I receive assistance from some other source, I ... to return north, or starve. The ... think they ought to give nothing the first ... here. I am selling off my watch and spare ... to keep above water. It has been pro... I should like an eighth of a section of land, ... $100, and a log cabin, and till land ... make our bread. If I remain, that I must do to ... the gospel as I feel the strongest confi... the climate will greatly benefit my health, ... clergyman who builds up the church here ... for some years much assistance from the ... settlers in the wilderness are generally ... to make a fortune, or to purchase one that ... for several years they have great difficulties ... No families have been sent to Isla... more than three years, and are just now in ... of their struggles. If they were ever so ... they have not the means to give for ... of the gospel at present.—Others are so ... and those are numerous) that they would ... at present if they knew the means, and some ... elapse before they can be induced even to ... church.—In addition to all this, churches will ... to be erected, and the prospect of assistance for ... is therefore more distant still.—This is a ... labour, but the labour must be most self-denying and severe.—You must hope against hope—be ... and unwearied.—I cannot but feel that ... portion of our clergy called evangelical, are guilty of a most culpable negligence and coldness in regard to ... —They have done nothing—shall they continue to do nothing? If so, they ought at once to lay ... all claims to the character of true Christians and ... servants of Christ. The field at home and ... is white to the harvest, and yet we slumber in ... God of mercy awake us out of sleep!—... do something to awaken our friends in ...

"Please to request the clergy in their concert of ... Sunday mornings, especially to remember ... of missions in our church."

... possible for us to add a word to the urgency ... appeal, we should say that the resources ... ought to be poured lavishly forth to sus... excellent man at his post, were it only to pre... valuable life, and preserve to the world the ... and example of so faithful a minister of the ... Nothing, in our opinion, to call him in appearance, ... be brought to an end, if he is compelled to ... to the North. But there are considerations of ... weight, whose importance, indeed, it is ... duly to appreciate, without estimating the ... from their accustomed privileges, and ... and the strong temptations ... of the wilderness, of the stated ... the sanctuary: and without realizing ... how much can conceive, the importance of ... to such a church as ... every little social scene which is desti... her offspring to grow up into a vast city or a motley ... Would to God that every hundred families in ... could establish by their side and in their midst ... church of our beloved church, and if they ... really unable to support them, that benevolent ... throughout the country would, for the ... few years, undertake the work for them.

Note in the Prayer Book, directing the use of a Psalm ... of the hymns are used.—A short communication from Proteus on this subject has recalled it to our mind just at the time when a writer in the Episcopal Register has, we think, given to the public a very clear and satisfactory view of the case. We confess we were a little startled, when the question was first moved in that work, by an observation of the writer of "Remarks on the Improvement of the Liturgy," which in one short sentence sets the subject in the following strong point of light. "On first reading this rule, I much wondered that the General Convention should impose a restriction apparently so injurious to the liberty and edification of the people. But, upon examining its journals, I can find no reason for ... this pretended Rubric to an authority so high." This set us to examine the case for our own ..., and we were about to record the result, ... we were saved the labour by the excellent view ... follows of all the conventional records in the ...

"... among our people, whether the ... end of our selection of Hymns, ... the authority of the General ...

"Upon examining the journal of the lower House, ... year 1808, under date of May 19th, I find the ... resolution: "That it is expedient to add ... Hymns to the present number contained in the ... Book; provided that a Rubric be annexed ... directing that a certain portion or portions of ... David in metre be sung at every ce...." At the same time a Committee was appointed to select "Hymns for the consideration of the House," and the Journal says, "the committee ... report ... House of Bishops, there is no mention of the Rubric, and of course we may conclude it was not adopted. This conclusion is strengthened by the fact, that it was not inserted in "the standard copy," which was soon published, and contained the requisite Tables."

PHILOPSALMUS.

The note was probably inserted by the Bishop who authorized the edition of the Prayer Book issued next after Convention of 1808.

Assuming this to be a perfectly correct statement of the case, the question arises, under what obligation are we placed to conform to the requirements of this note?

1. It probably expresses the will of convention as truly as if it had become an absolute enactment. To this opinion we are the more inclined from recollecting that a motion proposed at the last General Convention directly after the new hymns had been adopted, to strike out this supposed Rubric, was not entertained for a single moment. Respect for the general practice of the clergy, and a wish to secure, as far as possible, perfect uniformity in our services, should lead us not unnecessarily to deviate from the printed direction, although of no binding authority.

2. On the other hand, it should be considered that the will of Convention, *unexpressed*, is no law. Any flaw on informality in the expression of its will virtually annuls its enactments, and whosoever pleases may justly consider its will *unexpressed still*. In a word, ecclesiastical process could not be sustained under this supposed Rubric. If, then, legal censure could not be inflicted for its alleged violation, surely the censure of every lip should be restrained! Shall they be denounced as transgressors, who know no law, more especially as there be no law? Let every minister do ... one presume to judge the conscience of his brother. And happy is he who condemneth not himself in the censure which passes.

Auxiliary Education and Missionary Society of the Swedish Church, Southwark.—We were particularly gratified in looking over the acknowledgments of the Treasurer of the Education and Missionary Society for this day's paper, to observe $20, received from the Rev. Mr. Dupuy, from a small but very active auxiliary in Southwark. Under the circumstances of that church we consider the sum remarkably encouraging, and trust the spirit by which it was roused may be long sustained, without abatement or weariness, in the holy cause.

ACKNOWLEDGMENTS.

The Treasurer of the Episcopal Missionary and Education Society, acknowledges the receipt of the following sums in January, 1829:—

From the Swedes Church Auxiliary Episcopal Missionary and Education Society, by Rev. Mr. Dupuy	$21 00
Seven annual subscriptions of $5	35 00
John C. Pechin in addition to former subscription, to constitute him Life member	15 00
Wm. Coleman, annual subscription	20 00
Monthly concert at St. Paul's church	5 03
Total	$115 03

☞ The Rev. Mr. M'Ilvaine, of Brooklyn, very gratifully acknowledges the receipt of twenty-one dollars, from sundry cadets of the Military Academy, West Point, for the purpose of constituting him a life member of the American Tract Society.—*N. York Observer.*

From a Correspondent of the N. Y. Spectator.

WASHINGTON, Jan. 17, 1829.

AMERICAN COLONIZATION SOCIETY.

The annual meeting of the American Colonization Society, took place this evening, at the City Hall. Six o'clock was the hour appointed for the meeting, and, about seven, fifty or sixty persons assembled. Heretofore, the annual meetings were held in the Hall of Representatives; but the Speaker, Stevenson, had excluded from the Hall, all meetings whether religious or secular, excepting the meetings on the Sabbath for public worship. Mr. Justice Washington, President of the Society, took the Chair. A number of delegates from different State Societies, presented themselves.

The Report of the Board of Managers was read by the Secretary, Mr. Gurley. The Report opened with an eulogy on the Rev. Mr. Ashmun, late Agent for the Colony at Liberia. It then recited the number of vessels which have been sent out by the Society this year, and the number of emigrants whom they bore to the Colony. Twenty of these emigrants died immediately on their arrival. The season has been, it seems, remarkably unhealthy. The Society was assured that the prospects were flattering, and that the great end which they had in view, the civilization of Africa, and the removal of our coloured population, is in process of accomplishment. A rich and almost limitless region was opened to the enterprize of the Colonists; the difficulty was in procuring settlers, rather than in finding resources for their support. Agriculture, the report said, would follow trade. It had been found upon experience, that agriculture would not take the lead. The produce of the Colony during the ensuing year, would equal the consumption of the Colony excepting in the article of rice. The articles, animal and vegetable, which the country affords, were enumerated; exhibiting a rich and varied treasure, for the purposes of commerce and manufactures. The report went on to state, that the Prince Abduhl Rahnahman wished to go out as a Colonist.—Two thousand dollars had been ... subscribed to enable him to settle himself ad... ...sly. The Society anticipated much ... ...use, from the acquisition of ... had been secured ... ...tives, by ... by their owners. But the Society had not at present the means of their transportation. The aid of the national government had been requested by the Society. The Society looked with confidence for further support, to the gentle charities of the female mind—o the patriotism and good sense of the peopl—and to the wisdom of the State Legislature. The present amount in the Treasury was sixteen hundred dollars.

After the reading of the report, votes of thanks to the several officers of the society were passed. Mr. Mercer proposed a vote of thanks to the President of the Society, with a speech of great power and interest, on the history, objects, and prospects of the Society. Mr. Francis Key submitted, with some eloquent remarks, a resolution for the erection of a monument to Dr. Ashmun, in this country, and Liberia, which resolve was adopted. Mr. Richman, a crazy, itinerant Quaker, rose and commenced speaking in a very absurd and incoherent manner: he gave way, however, to the remonstrances of those near him: had he been let alone, he would have talked till this time. He was succeeded by Gen. Walter Jones, who spoke with much correctness and effect. His object was to recommend the plan of Mr. Gerrit Smith, of N. York, to the Society, as wise and feasible, to raise money for the objects of the Society. The plan is, that individuals of easy fortune, shall subscribe, in aid of the Society, $1,000, payable in instalments of $100 a year. On motion of Mr. Randell, of Annapolis, it was resolved, that the auxiliary societies should be requested to continue their collections on the fourth of July.—Mr. Clay spoke, with his usual eloquence, on the beneficent ends and cheering prospects of the Society. He concluded his remarks with a resolution of thanks to that part of our country *women*, who, in the past year, have by their countenance or donations, contributed to the success of the Society. Mr. Storrs, of your State, offered some views. His main object was, to assure the Society of the cordial and efficient support of the northern and eastern States—where, he said, its purposes had but recently began to attract attention. All his remarks were sensible and judicious, and were very well received. The former Board of Managers was re elected.

Colonization.—The Legislature of Virginia, in both Houses, have passed the following resolutions:

1. Resolved, That it is expedient to provide for the removal of the free coloured people of Virginia to the coast of Africa.

2. Resolved, That the Committee of Finance be directed to prepare a bill appropriating to this purpose so much of the annual revenue as arises from the sale of convicts.

TRACTS AMONG CHILDREN AT THE WEST.

You are probably not aware, says one in a destitute portion of Ohio, how deep an interest ... TRACTS excite here. I presume I have seen *a hundred children* present at a Tract meeting, of which suitable notice had been given. One little boy went to his father, an intemperate man, and asked him for money to join the Tract Society. He was refused. "Well," said he to his little brother, "come, let us go. I have got two cents, and I will give you one, and that will make us both members." Another child was refused in the same manner by his intemperate father; but, the same day, the little fellow found a six cent piece in the road. Which he carried immediately to the Agent for Tracts. In going from a meeting of a Tract Society in the muddy season, I was much gratified in overtaking a wagon drawn by four oxen, and having in it between 20 and 30 children, members of the Tract Society, who had been a mile and a half to the meeting. The little fellows appeared to be enjoying themselves much. To me these facts are highly interesting and encouraging; and I pray you not to look on them as too trivial to be mentioned, till you have laboured awhile here in the mud, and rain, and woods.

SANDWICH ISLANDS.

We learn by a letter from Washington, dated 19th inst. that Commodore Thompson had written from Norfolk to the Secretary of the Navy, that the Guerriere was ready for sea, and only waited for sailing orders.

A very satisfactory and valuable communication is to be conveyed from the Cabinet to the King and Chiefs of the Sandwich Islands, under the great seal of the nation, together with presents from the President, as follows:

For the King, a pair of Globes, a large Map of the United States, and a rich ink stand and wafer stand.

For Kaahumanu, (the head Chief, who is a woman,) a silver vase, with the Arms of the United States and an inscription.

For the young Princess, two handsome silver goblets, with the same insignia and inscription.

For Boki, a large Map of the World. The same for Adams; and other articles for the Chiefs next highest in rank.

In the official letter, our informant states that the character and object of the missionaries are acknowledged, and they and their work are commended to the King and Chiefs as involving the true happiness and best interests of the Islands. They are encouraged to enact laws for their own purposes, and to enforce them on their visiters, and requested to report to the Government of the United States any misdemeaners on the part of American ship-masters and seamen.

SUNDAY SCHOOL.

... Infant ...

The accompanying resolution merely went to discharge the Committee from the further consideration of the subject. And this might well be conceded, when it was considered that the same topic was under examination by a Committee of the House, who, very probably, would report a bill substantially in favour of the petitioners; which, should it pass that body, would come before the Senate with better prospects of success.

We make these remarks, not because we feel, or have felt, a strong confidence that the measure will succeed during the present session; but because we think it will be time enough for its opposers to triumph, when the bill is lost. The following are extracts of letters received from Washington.

From a Member of Congress.

"That part of the Post Office Law, which requires the distribution of the Mail on Sunday, may be repealed, perhaps, this winter. I doubt whether more at present can be done. I am willing to go thus far now."

From another Member of Congress.

"It is said 20,000* Petitioners have prayed to have the mails suspended on the Sabbath. I fear nothing will be done this Session, but if we persevere I trust we shall yet succeed."

From a private gentleman at Washington.

"The Sabbath cause is evidently rising here. Col. Johnson's report notwithstanding. This document is considered, in many respects, plausible, and in others weak and inconclusive. The Post Master General is decidedly in favour of having the Post-Office shut on Sundays, and is favourable to the ... transported on that day, if at all, in a vehicle that will not admit of passengers. The Senate will do nothing in the way of expressing an opinion on the merits of the case, until the business comes up from the House."

* NOTE.—A large number of petitions have been received since this letter was written. The whole number now before the Committee of the House is between 250 and 300.—*Eds.*

We have received a catalogue of the Theological Seminary at Andover for 1828, from which it appears that the number of students is 137; viz. Seniors 36, Middle Class 41, Juniors 50. This is a larger number than were ever connected with the Institution before.

AMERICAN COLONIZATION SOCIETY.—The 12th annual meeting of this Society was held at Washington last Saturday evening,—the Hon. Bushrod Washington in the chair. Delegates were present from Virginia, (one of whom was Chief Justice Marshall,) Vermont, New Hampshire, Kentucky, Maryland, Ohio, Pennsylvania, and the District of Columbia. The annual Report was read by Mr. Gurley, the Corresponding Secretary; after which addresses were made by Gen Mercer, Francis S. Key, Esq. Walter Jones, Esq. Alex. Randall, Esq. Hon. Henry Clay, Secretary of State, Mr. Gurley, Rev. Dr. Lauri, and Hon. Mr. Storrs. The resolution proposed by Mr. Clay, says the National Intelligencer, was as follows:—

Resolved, That the cordial thanks of this Society be presented to our fair countrywomen, who contribute by their countenance, association, and their donations, to the success of the Society.

After availing himself of the occasion to congratulate the President and Board on the auspices under which they had assembled, he adverted to the increased patronage which the benevolent designs of the Society had received during the last year, and particularly to the changed aspect of public opinion in a neighboring State, he was understood to refer to Virginia, which held within its bosom some of the best and greatest men of the Republic, and in another Kentucky, which she felt pride in owning as a daughter. He then passed to the immediate subject of the resolution, and passed a compliment conceived in the happiest language, and delivered with all his grace of elocution, upon "his fair countrywomen," on the ardour with which they were engaging in the promotion of the cause of the Society. He then noticed the unanimity with which a great majority of the American Clergy had entered into the design, the general approbation of the wise and the good throughout our country, and closed with a grateful acknowledgment of the manifest favour of Heaven.

ANTI-DUELLING ASSOCIATION.—The second Anniversary of the Anti Duelling Association of Savannah, was celebrated in that city on the 15th inst. An address was delivered by M. H. M'Allister, Esq. which, in the language of a Savannah paper, "was happily conceived, ably argued, and most aptly illustrated, in his own very best manner."

The premium offered by the Association of a *Gold Medal*, for the best Essay on Duelling, was awarded to the Hon. William Jay, of Bedford, N. Y. The compliment was a highly gratifying one—as the selection was made from twenty-two received. Dr. George Jones was elected President for the ensuing year, and William Law, Esq. appointed to deliver the Address at the next Anniversary.—*Charleston Courier.*

THE PIPER AND HIS TRACTS.

One evening, while seated in my study, I was unexpectedly interrupted. A Highland Piper, clad in the full costume of ancient Caledonia, stationed himself exactly in front of my window, in the midst of a groupe of children; who seemed mightily delighted and astonished at the novelty of the sight, and equally so at the animating sound of the pibroch. I was not the least pleased of the spectators, as I had not for ... years listened to the ... recting their attention to the pure and simple statements of divine truth with which your tracts abound.

This fact, however, I did not ascertain until the following day, when the piper called at my house. He wished to know from me, as he had learned that I was Secretary to the Blackburn Auxiliary Tract Society, whether our Committee would have any objection to allow him to purchase a few hundred Tracts at the subscribers' price, although he was not himself a subscriber; observing at the same time, that he had run short of Tracts, owing to the number which he had given away since he had come from Liverpool, where he said he had purchased a great many. When I asked the question, whether he was quite able to pay the subscribers' price for the number which he wanted, or whether he did not wish to have them *gratis*, he answered, with an independence of spirit peculiar to the Scottish peasantry, "*Gratis*, Sir? Oh no: I would not have them gratis, I would rather pay for them; but I am not able to pay the non-subscribers' price. If you choose to give me any gratis, I shall be very happy if you will also accept of some from me, which perhaps you may not have seen, as they have been recently published in Glasgow." I need not add, that I immediately gave him an order upon our Depository for as many tracts as he wished to purchase at the subscribers' price, and felt exceedingly gratified by the interview which I had with him. He said it had been his practice, for years, while he travelled up and down the country, to give a Halfpenny Tract to any person who gave him a penny for playing a tune on the bagpipe. Would that we had many such papers and itinerant musicians!—*Missionary Register.*

Testimony to the late Rev. Legh Richmond.

At the last Annual Meeting, information was received of the death of your late Clerical Secretary, the Rev. Legh Richmond; which took place at Turvey, on the 8th of May last. This painful event deeply affected the Assembly; and the friends present recorded their feelings of esteem for their departed friend, by a public resolution.

Mr. Richmond was for more than fourteen years one of the Secretaries of your Institution. On the services which he rendered the Society, and the spiritual success which had attended his writings, it is unnecessary to enlarge. The Dairyman's Daughter, the Negro Servant, and the Young Cottager, have been greatly blessed by the Spirit of God, and have endeared him to thousands to whom he was not personally known; while his Christian spirit united him still more strongly to those who enjoyed the privilege of his personal friendship.

The following Resolution was unanimously passed at a Special Meeting of the Committee—

That this Committee have heard, with the deepest regret, the painful intelligence of the decease of their late highly valued coadjutor, the Rev. Legh Richmond, who for so many years sustained, with so much reputation to himself, and advantage to the society, the office of one of its Secretaries. In recording their sense of the loss now sustained by this Institution, the Committee cannot forget that their departed friend was endowed with eminent talents as a writer, enabling him to furnish Tracts, of which the circulation has been immense and the usefulness very extensive: nor can they overlook the expansive benevolence, unaffected liberality, and ardent piety, by which those talents were consecrated to the service of God and the good of mankind—intending, by these allusions, not merely to pay a just tribute to departed worth, but to acknowledge their obligations to that grace, by which their lamented friend was made what he was; and in which they desire to place their humble trust for a succession of faithful labourers, to co-operate with them in carrying forward the important work in which they are engaged.—*Ib.*

ORDINATIONS.—At an ordination held in Trinity Church, New-Haven, by the Rt. Rev. Bishop Brownell, on the third Sunday after Epiphany, January 25th, William Croswell was admitted to the Holy Order of Deacons, and the Rev. Francis L. Hawkes, Assistant Minister of Trinity Church, to the Holy Order of Priests. Morning Prayers were read, and the candidates presented by the Rector, the Rev. Harry Croswell; and a very interesting, solemn and impressive discourse, on the dignity, importance and responsibility of the Christian Ministry, was delivered by the Bishop, in the presence of a crowded congregation. The Rev. Messrs. Garfield and Potter were also present and assisted in the laying on of hands.

ECCLESIASTICAL NOTICES.—The Rev. A. H. Crosby has accepted the rectorship of St. John's Church, at Philipsburgh, New York. The Rev. J. W. Curtis has resigned the rectorship of St. Stephen's Church, Harrisburg, Pa., and accepted that of Grace Church, White Plains, with that of St. Thomas' Church, Mamaroneck, New York. The Rev. Mr. Reynolds has been called to the charge of St. Stephen's Church, Harrisburg, Pa.

The Rev. H. Anthon, of Utica, New York, has been called to the charge of St. Stephen's Church, city of New York, vacant by the death of the Rev. Dr. Feltus.

ST. ANDREW'S CHURCH.

On Sunday morning next, there will be a sermon preached and a collection made for the Sunday schools attached to this church. This collection was to have been made on the 18th of January, but owing to the very inclement state of the weather on that day, it was postponed to the present time.

A CHARITY SERMON,

Will be delivered by the Rev. Mr. Livingston, in the First Reformed Dutch Church, in Crown ... on Sunday Evening next, and a co... ... aid the funds of the Female Hospi...

RELIGIOUS MAGA...

Or Spirit of the Pa...

POETRY.

THE CHILD'S FIRST GRIEF.

BY MRS. HEMANS.

"O call my brother back to me,
I cannot play alone!
The summer comes with flower and bee—
Where is my brother gone?

"The butterfly is glancing bright
Across the sunbeam's track;
I care not now to chase its flight—
O call my brother back!

"The flowers run wild—the flowers we sowed
Around our garden-tree;
Our vine is dropping with its load—
O call him back to me!

"He would not hear my voice, for child,
He may not come to thee;
The face that once, like spring-time, smiled,
On earth no more thou'lt see.

"The rose's brief, bright flight of joy,
Such unto him was given;
Go thou, and play alone, my boy!
Thy brother 's in heaven."

"And has he left his bird and flowers?
And must I call in vain?
And through the long, long summer hours,
Will not he come again?

"And by the brook, and in the glade,
And all our wanderings over,
Oh! must we brother with the play'd,
Would I had loved him more!"

BIBLE STUDIES—NO. 24.

Selected and prepared for the Philadelphia Recorder by the Rev. G. T. BEDELL.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

Of the Perennial Rivulets and what have been

"The only places of consideration remaining to be described, as appertaining to the Holy City, are the Royal sepulchres, usually called the *Tombs of the Kings*.

"This [ground] may [be] a mile distant from the present walls, in a northwesterly direction, and is certainly a costly and a princely place of burial. The best account we have of it is furnished by Maundrell, and Dr. E. D. Clarke.

"'The next place we came to,' says the former traveller, 'was [that] famous for what is commonly called the Sepulchres of the Kings: not for that reason that gave it name as [one] of the burying-places of the kings either of Israel or Judah, many of whom the holy Scriptures assigning other places for their sepulchres, unless it may be thought perhaps that Hezekiah was here buried, and that these were the sepulchres of the sons of David, mentioned 2 Chron. xxxii. 33. Whoever was buried here, this is certain, that the place is such a stupendous piece of work, and so full of laborious treasure, that we ourselves suppose it to have been the work of Kings. You approach to it at the east side, through a square cavity cut out of the natural rock, which is about [ten] yards deep, and [twenty] broad; at the bottom of which, on the left hand, you discover the entrance into the sepulchres. The door is now obstructed with stones and rubbish, that it is a thing of some difficulty to creep through it: but within, you arrive in a large [ante-room], about seven or eight yards square, cut out of the natural rock. Its sides and ceiling are so exactly square, and its angles so just, that no architect with levels and plummets could build a room more regular; and the whole is so firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room you pass into [three], I think six more, which [are] arched all of the same fabric with the first. Of these, the two innermost are deeper than the rest, having a second descent of about six or seven steps into them.

"'In every one of these rooms, except the first, were coffins of stone placed in niches in the sides of chambers.

"'They had been at first covered with handsome lids, and carved with garlands: but most of them were broke to pieces by sacrilegious hands. The sides and ceiling of the rooms were always dropping, with the moist damps condensing upon them. To remedy which inconvenience, and to preserve these chambers of the dead dry and clean, the owner has made a small chasm [cut] in the floor, which served to drain the drops that fall constantly into it.

"'But the most surprising thing belonging to these subterraneous chambers was to its doors, of which there is only one that remains hanging, being left as it were on purpose to puzzle the beholders. It consisted of a plank of stone of about six inches in thickness, and in the other dimensions equalling the size of an ordinary door, or somewhat less. It was carved in such a manner as to resemble a piece of wainscot: the stone of which it was made, was visibly of the same kind with the whole rock: as it turned upon two hinges in the nature of axles. These hinges were of the same entire piece of stone with the doors, and were contained in two holes of the immovable rock, one at the top, the other at the bottom.

"'From this description it is obvious to start a question, how such doors as these were made? whether they were cut out of the rock, in the same place and manner as they now lie?' or whether they were brought, and fixed in their station like other doors? One of these must be supposed to have been done; and whichever part we choose as most probable, it seems at first glance to be not without difficulty. But thus much I have to say, for the resolving of this riddle (which is wont to create no small dispute amongst pilgrims,) viz: that the door which was left hanging, did not touch its lintel by at least two inches; so that it before it might easily have been lifted up and unhinged. And the doors which had been thrown down, had their hinges at the upper end twice as long as those at the bottom; which seems to intimate pretty plainly by what method this work was accomplished.'*

Dr. Clarke describes these sepulchres as a series of subterranean chambers, forming a sort of labyrinth, resembling the still more wonderful example lying westward of Alexandria in Egypt, by some called the sepulchres of the Ptolemies. "Each chamber," he says, "contains a certain number of receptacles for dead bodies, not being much larger than our coffins, but having the more regular form of oblong parallelograms; thereby differing from the usual appearance presented in the sepulchral crypts of this country, where the [coffin], although of the same form, is generally of very considerable size, and resembles a large cistern. The [ornaments] manifested in the interior of these chambers [seem] also to denote a later period in the history of the [nation]: the skill and neatness visible in the carving is admirable, and there is much of ornament displayed in [the] slabs of marble exquisitely sculptured: these we had never seen in the burial-places before mentioned. The entrance is by an open court, excavated in a stratum of white limestone, like a quarry. It is a square of thirty yards. Upon the western side of this area appears the mouth of a cavern, twelve yards wide, exhibiting over the entrance an architrave with a beautifully sculptured frieze. Entering this cavern, and turning to the left, a second architrave appears above the entrance to another cavern, but so near to the floor of the cave as barely to admit the passage of a man's body through the aperture. We lighted some wax tapers, and here descended into the first chamber. In the sides of it were other square openings, like door-frames, offering passages to yet interior chambers. In one of these we found the lid of a white marble coffin (engraved in Le Bruyn's Travels, 1725:) this was entirely covered with the richest and most beautiful sculpture; but, like all the other sculptured work about the place, it is presented nothing of the human figure, nor of any animal, but consisted entirely of foliage and flowers, and principally of the leaves and branches of the vine.

"'As to the history of this most princely place of burial, we shall find it difficult to obtain much information. That it was not what its name implies, is very evident, because the sepulchres of the kings of Judah were in Mount Zion. The most probable opinion is maintained by Pococke, who considered it as the sepulchre of Helena, queen of Adiabene. De Chateaubriand has since adopted Pococke's opinion.* Indeed it seems evident, that, by the royal caves, nothing more is intended by Josephus than the regal sepulchre of Helena he had before mentioned, thus repeated under a different appellation."†

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* This is not quite correct. Chateaubriand mentions the opinion as a plausible conjecture, but afterwards urges a passage of Josephus, as an objection; and, from another passage in the Jewish historian, supposes the caverns to have been the sepulchre of Herod the Tetrarch. "Speaking of the wall which Titus erected to [encompass] Jerusalem, [he] says, that this wall, returning towards the [north], enclosed the sepulchre of Herod. Now this is the situation of the royal caverns."—*Travels*, vol. ii. p. 103.

† The whole of these theories are liable to objection. Indeed, considering the changes of masters which Jerusalem has suffered, and the consequent variation in the taste of its possessors, it is at the best a matter of extreme difficulty to separate the monuments of high antiquity from those of a more modern age, or to decide what parts of their remains preserve their original form, and what parts have been subsequently altered or ornamented by later hands. See Buckingham's Travels in Palestine, p. 506, 508.

NEW YEAR'S DAY.

"Now girls," said Clement to his sisters, "as we have finished our nuts and apples, let us go and measure how much we have grown in the last year. You know that on this day twelve-month father marked with his pencil, on the shutter, the exact height of each, with our names against them: I dare say I have over-topped you finely."

"Not so much as you fancy," answered Anne: "for I am sure Louisa grows quite as fast, and I am not a great way behind her." "Seeing is believing," cried Clement: and away they all ran to the window. They pulled the curtain aside, and began busily to seek for the pencil marks: but in vain. All agreed as to the place that they should have been found in, yet none could find them.

"I declare," exclaimed Clement, in bitter vexation, "that stupid new servant has done the mischief. I saw her scrubbing away at the wains of some time ago: but little thought she was washing off our measures."

His sisters joined in his lamentation, and then they began to dispute as to who would have proved the quickest grower of the three.

At last their father said he believed he could settle the question.

"How *can* you, father, when the marks are quite gone?"

"I considered their loss as likely to happen during the year, and noted down in my memorandum book the exact height of each of you."

The children were very glad; and while their father was looking over his notes, he said to them,

"How little reason we have to take pleasure, or feel pride, in things that may be swept away in a moment! It is the folly of mankind to believe that their names shall endure for ever, when they have called their houses and lands after their names: or put them upon some monument of their own vanity. Nothing is worthy to be had in remembrance, that is not meet to be recorded in the Book of Life."

Having found his memorandum, he now measured the shutter with a little foot rule, and made the marks as they were before; saying that they were exactly at the same distance from the ground.

Clement had the pleasure of finding himself more grown during the year than either of his sisters; and indeed he looked very tall upon it.

"Now, my dear children," said their father, when they had once more seated themselves near the cheerful fire, "you are satisfied by knowing by how much your heads are nearer to the sky than they were twelve months since; but have you asked yourselves whether your souls have been drawing nigh unto heaven?—whether you have grown in grace, as in stature? and whether the knowledge of your Lord and Saviour Jesus Christ has increased like your acquaintance with earthly learning?"

The children did not expect this question: they looked on each other, and were silent. Their father went on

"Of the infant Jesus it is said, that he grew in wisdom and in stature, and in favour with God and man. He who left us an example that we should tread in his steps, has mercifully caused this to be written, as a pattern for children. To be proud of your growth in size and age, if your faith and holiness do not likewise increase, is to glory in your shame. Every op[portunity] In the mean time, their father looked with a sad countenance upon the pages of his book, and asked them whether they did not remember another measuring?

"Yes, father," said Louisa; "but we did not like to remind you of it."

"So I thought. You all laughed, and enjoyed the frolic of measuring your baby brother, who kicked and struggled so much."

"I held his tiny feet," said Anne, "and Clement steadied his head, while he laid on mamma's lap, and you measured with a bit of tape."

The tears trickled from her mother's eyes: she remarked, "My baby needs no measuring now; he is safe in his cold grave."

"He rests in the presence of God," added her husband, fervently, "and blessed be his holy name, who took to himself our little one so early! A short, sweet passage was his, from the cradle to heaven. But, my dear children, does not this lesson speak awfully to you? The youngest of all has been taken away, since last year dawned: and which of you can securely reckon on being permitted to behold another year? I, who have again measured your height, may see you measured for your coffins ere long; and then comes the dreadful measuring of your short but sinful lives, by the righteous law of a holy God. O, flee to the refuge of sinners—cling to the Rock of ages, Christ Jesus—implore the assistance of divine grace, and use it diligently! So will you be safe: and I, if bereft of you, shall yet be happy. Sum contention: never provoke one another, except to love and good works: and while every day brings you nearer to death and judgment, let each find you more fully [illegible]."

CHRISTIAN EFFORTS IN SCOTLAND.

In a late number of the Philadelphian we find a copy of a letter from the students of Relief Divinity Hall, Scotland, to the Society of Inquiry on Missions in the Theological Seminary at Princeton, N. J. The letter is dated Paisley, October 14, 1828. After a brief account of their Institution which was planted four years since by Dissenters from the Church of Scotland, who differ from that church only on the ground of her *civil* establishment and the practice of patronage,—and of the general state of religion in their country accompanied with congratulations on the prosperity of religion in America, they give the following sketch of their valuable institutions reared up to extend the knowledge and influence of Christianity.

"Our Societies for benevolent and religious purposes are numerous, and gain a laudable degree of [support]. Our Sabbath evening schools are numerous, and in general well attended. Institutions are established among us for encouraging social prayer among the young, and we are happy to say, that in our town, juvenile prayer meetings are by no means infrequent. There are several city missions, who employ agents to perambulate the dwellings of the poor and the profligate, and to invite their attention to their eternal interests. There are missions of this description in London, in Edinburgh, in Glasgow, and in Paisley. The Glasgow city mission has been maintained for more than two years. It employed ten agents during the last year, and at present employs nearly twenty. The discoveries made by these missionaries, of ignorance and irreligion, are truly lamentable, and furnish a powerful stimulus to increased exertion.

"We have several societies for the instruction and improvement of our Celtic countrymen. Education is making progress in the remantic glens, and in the rude and rocky islands of the North.

"There exists in this town one of these societies. Its object is to promote the preaching of the gospel. It employs eight agents, most of them occasional, who have itinerated in an extent of country containing 116,000 inhabitants. They have done much good, and awakened the attention of their hearers to the gospel. At first their message was slighted, but now it is eagerly listened to. In one island the Lewis the gospel seems to have had a powerful influence. The Sabbath has been restored to its formerly decayed honours, the tone of morality raised, and it is believed many sinners converted. But in no part of the world do the principles of the gospel reign with more uncontrolled sway than in your happy country. It is there that we behold religion and the church unmanacled by the shackles of secular power, and uninjured by the influence of priestly dominion. We consider ourselves more closely allied to the Presbyterian Church in America than to any other. And we feel satisfied, that though between us the Atlantic roars, and the wide chasm of distance effects a personal separation, yet you will extend to us, as we extend to you, the arm of fraternal affection, and welcome us as your humble brethren in Christ.

W. DURRIE, *Secretary.*

REASONS AGAINST DESPAIR.

As I pursue my journey through life, what strange things happen to me, and what storms assail my faith! That the wicked hold me in contempt, and seek out their times for vexing me, I did not wonder at. I was always led to expect it would be so: and the rubs and trials of life are good for my soul, though flesh and blood would fain escape them. But what sorrows fall on me from my fellow disciples! What varied scenes of misery does the church of Christ present to me! At one time, her professed members in a body get to strife and [division], as if the hand had a cause of [envy] against the foot, and one member [envied] another. In the mean time, the [enemy] holiness? Why are my views of heaven, to a lively hope of which believers are said to be begotten again, so dim and so seldom? Why is the love of Christ so little of an all controlling principle? Why is prayer restrained, and the Bible not more valued and searched? Some would add, why not more anxious labour for the good of others? But this I ask not, because it is no wonder that the outward man be feeble and helpless, if the inner man sickens and pines under the wearing consequences of its own fearfulness. David was obliged to keep silence even from good words.

What then shall my wounded spirit do? Shall I conclude that all the days since I first thought myself enlightened are a dream—a delusion? Shall I abandon the little glimmering of light, which seems to point out a way which may at last bring me to that heaven, which I have beyond doubt seen to be so desirable? Shall I join in the common outcry, that the godly are all hypocrites? and as it respects myself, sit down in sullen despair, mourning over the wreck of my hopes, and wishing to forget all memory of my blasted prospects?

Now let me stop in my weary journey through this vale of misery, and bring my conduct to a decision. Do I well to despair? Shall I retrace my steps, or press forward, like the Israelites, "faint yet pursuing?" I have pondered duly over the matter, and I have come to a point; and there record my "reasons against despair." Perhaps they may catch the eye of some fellow-pilgrim whose heart is big with sorrows like my own; and perhaps they may give some life to his dying principles, and help him onwards to the [goal].

As it respects what I see around me, why should my faith be shaken? Must it not needs be that offences come? Have not unworthy professors of the Gospel crept into the church even under the watchful eye of inspired Apostles, and of our Lord himself? Was there not a Judas; an Ananias and Sapphira; an Hymeneus and Philetus? And have not many, who seemed to be under grace, wofully fallen, and yet risen again and walked humbly and uprightly with their God for the rest of their days? Unbelief, therefore, may as well attack the truth of the Bible as upset my principles because of the scandals and offences which the Church of Christ presents to me.

But to come nearer home. What can be set against my sins, negligences and ignorances, which so fill me with dismay? What can silence their clamours for my condemnation? Must I not bend under the weight of their testimony against me—and despair? I will pronounce my strong reasons to the contrary.

I. God cannot lie. He cannot deceive a soul. Now he says through his Son, "Ask, and ye shall have, &c." I have asked—asked for his Holy Spirit which is the express object of his promise, and I have begged that if I have not asked aright I may be made to do so: and thus am I asking and seeking and knocking every day of my life, and that sincerely. Shall I then be left to perish?

II. The ample promises of the Gospel forbid despair. Christ is said to be able to save to the uttermost all that come to God by him. His blood is said to cleanse from all sin. In the Father's house there is bread enough and to spare. Rest is promised to all that labour and are heavy laden. Now in the midst of all this plenty can I perish? a person, when my soul hungers after this gospel plenty, and has been taught to look to it before. What can the poor beggar starve within the threshold of a well-stocked home and the view of a tender-hearted owner? Can the fainting wayworn traveller sink in the well's mouth? or the pilgrim sink under his burden beneath the shadow of a great rock? If Jesus intend me to perish, would he have brought me to know and to value, and to plead his all sufficiency to save me?

III. Conscious sincerity forbids despair. Men may think me a hypocrite. I do not blame them. They may see much that is amiss: and they cannot discern between a low state of grace, and a hollowness of principle. If they were to say, "you are faulty in this or that," I would answer, you are right. "You neglect this or that duty," I would answer the same. But do they hereby prove me a hypocrite? I cannot yet come to their conclusion. They little know my inward anguish and groanings of spirit under the consciousness of my defects. They know not my honest desire to forget the things which are behind, and press forward to those which are before. They know not the trouble which fills me when the enemy overcomes me. An honest feeling of desire to be holy even as God is holy, to be freed from my sins and given up to the service of my Saviour, forbids despair.

Without going further then into the inquiry, I am satisfied, not with my present state, but satisfied not to make my state worse by giving way to despair. I will cause your still to lie at mercy's gate in the posture of an abject, self condemned sinner. I will bring myself to the brink of Bethesda's pool and wait for the troubling of the waters. And if I cannot yet grasp the promise, and feel its healthful influence shed into my soul, I will hope for a brighter day, when the Lord "shall bring me forth to the light, and I shall behold his righteousness."

Yes, Lord, I shall see the bliss of thine
Thy secret to me shall soon be
For sorrow and sadness [flee]
And share in [thy]

lived a single life, and [left] friends a farm worth be[tween] By associating with bad [men] the habit of using liquor [to excess], a drunkard many years, and had [an] aversion at the intoxicating cup. He had [not] a Bible for 30 years, nor been inside a [church] 15 years. I addressed to him some [advice] vice suited to his case. He said he was [sure] he must die, and if there was a judgment [for] the *future world*, he could not be saved. The next day I called on him again. I offered to [give] him a Bible on condition that he would read a chapter a day; he declined: I tried 20 times a day; finally he agreed to take the Bible on condition that he should read five verses in a day. The next day I carried him the Bible, and the first he read the book of Genesis through. The next morning, as I spoke to him of the interests of soul, he said, I was the only person who had conversed with him on the subject of religion for years. A day or two after I called again, when he burst into tears, and said his soul was in distress and that he could not sleep; that he felt he was a poor, guilty, helpless sinner, and that he had been praying that he might repent and have his sins forgiven.

His health improved, and in six weeks he removed from this to another village. I heard nothing from him, but supposed from his former habits and the inveteracy of his disease that he was dead. One day in the latter part of October, about sunset, as I was standing on the step of my door, I observed an old man approaching. He came up to me and took hold of my arm, and asked me if I was the doctor. I answered yes, and invited him into my office, when he asked me if I knew him? I told him I did not. He burst into tears, and then with great earnestness, stated that he was the old man, Mr. S., that I [visited] ——, a year ago. I immediately recognized him. I have come, says he, 16 miles, on purpose to tell you that my health is restored, and that the [book] you gave me has *saved my soul*. I am a new man. I can earn a comfortable living, and all I care about is, to fit my poor sinful soul for the kingdom of heaven. I carry that Bible in my bosom, in the field, and into my shop. I go to church regularly on the Sabbath, and have become a professor of religion. I thank God that I have been spared to taste of the bread of life at the eleventh hour." "Is not my word, saith the Lord, like a hammer that breaketh the rock in pieces?"

SELECT COMMENTS.

Luke xvii.

Cast thy bread upon the waters, and thou shalt find it after many days.

"This is an allusion to husbandmen, who do not eat up and sell away all their corn, then the world would be quickly destitute; but the way they take to perpetuate the fruits of the earth, is to cast some of it back again into a fruitful soil where the waters come, and then in due time they receive it with increase. So should we do with our worldly substance, sow them among the poor members of Christ, and in the day of harvest we shall find a glorious increase. If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noon-day: then thy way shall not be unto thee as that happiness which falsely promiseth unto other men, it shall perform to thee."

BP. REYNOLDS.

FOREIGN LIBERALITY.—The British Consul at Naples recently made a regular application to government, for permission to erect a church for the use of which the English residents of that city, might have the opportunity of worshipping God according to the dictates of their conscience. He was told that the King had too much regard for the souls committed to his care, to allow of such heretical proceeding. And that reason was given, in consequence of the application, the ministers of police, to be on their guard that *the house should be let for such a purpose*. The English minister, it was added, might have service in his own house, and by *special favour*, the British Consul in his,—but this latter must not be considered as a right.

Such is the toleration which Protestants receive from their Catholic brethren!—*L. Mag.*

WESLEYAN MAXIM.—It was a maxim of Wesley, the founder of Methodism, "to be slow to believe in things of doubt and uncertainty." "When I was a young man," said he, "I was sure of almost every thing: but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of the most things as before."

PROGRESS OF EDUCATION.—At the meeting of the Society of Elementary Instruction, in Paris, a paper was read, from which it appears that there are in France 30,381 Communes, of which only 24,000 have schools of any description, and that there are throughout France not less than 4,000,000 of children who receive no education.

EXPEDITION TO LIBERIA.—The [Colonization] Repository gives notice that the [Colonization] Society have [chartered] to despatch [a vessel] embarc[ation]